

29. War-drum, fill with your sound both
 heaven
 und earth; and let all things, fixed or
 moveable, be
 aware of it: do thou, who art associated
 with INDRA
 and the gods, drive away our foes to the
 remotest
 distance.

30. Sound loud against the (hostile)
 host: animate
 our prowess: thunder aloud,
 terrifying the evil-
 minded: repel, drum, those whose
 delight it is to
 harm us: thou art the fist of INDRA ;
 inspire us with
 fierceness.

31. Recover these our cattle, INDRA;
 bring them
 back: the drum sounds repeatedly as a
 signal: our
 leaders, mounted on their steeds,
 assemble: may our
 warriors, riding in their cars, INDRA, be
 victorious.¹

sense of, by saying, the car is to be considered as
 contained by
J'itira, the ruler of the day, as moving by day,
 whilst by the
ndbhi of *Varuna* it is intimated to be a fixed point
 or centre for
 the deity ruling over the night, when the ear of
Indra or *Surya*
 stands still: *Alafadkara* derives *yurbka* from *yri*,
 to praise,
 and considers *mitrasya* *gaj'bha* equivalent
iosuryena *stuyamdna*,
 to be praised by the sun: *ndbhi* Le derives from
ndbh, to injure,
 and translates, it, the weapon of *Varuna*,: both
 scholiasts labour
 superfluously to attach meaning to what was never
 intended to
 have any.

¹ This and the two preceding verses occur in the
J'itajusli, 29.
 Su-57.